ume 13, no. 4

PACIFIC SCHOOL

december, 1960

CHRISTIAN COMMUNITY

udy Tour Members Meet aders of Mexican Life

By Angie Debo

Twenty-seven men and women who nt three weeks in Mexico last summer und that this "seminar" of the Council Christian Social Action was rightly med. True, there was sight-seeing in exico City's beautiful streets, Xochi-lco's floating gardens, mountain-en-ded Guanajuato, booming Guada-ara, jewel-like Taxco, and mighty ad cities of pre-Columbian times. here was souvenir-buying in places nging from village plazas and work-pps to the great Toluca market. There re drives through convoluted moun-ns and the sight of snow-capped canoes. But all these were the extras, "over and above."

The real work of the seminar had been erbly planned. There was an inter-w with a distinguished Roman Cath-c clergyman, who explained the uneasy ace between church and state in a untry predominantly Roman Catholic t determinedly anti-clerical. There re many contacts with Protestant lead-and Protestant work—at the Union heological Seminary and Union Book-re in Mexico City, and the church, nic, and social centers in Guadalajara, concerns of the American Board. here was worship with the Mexican ngregation in Guadalajara, and with English-speaking churches established foreigners in Guadalajara and Mexi-City by the National Council of urches. There was a briefing by the nited States Embassy staff and a visit the Benjamin Franklin Library; and erviews with Mexican leaders in gov-nment, education, and social welfare.

Perhaps the most interesting of all re visits to the Indian villages. Here e the poverty-stricken descendants of people whose beautiful cities and ique civilization were destroyed by the anish conquistadores, and who were stematically exploited for four cen-

(Continued on Page 3, Col. 1)

Stress Need of New Community Leadership

In the face of the great changes which have impinged on many small communities since 1900 there is need today for a new type of pastoral leadership, Dr. Carle C. Zimmerman told representatives of the synods and conferences of the United Church of Christ in the Northeastern United States recently. Dr. Zimmerman, who is Professor of Social Studies at Harvard University, in addressing a Consultation on the Church and Community Development convened by the Town and Country Church Departments in cooperation with the Council for Christian Social Action, went on to say: "The pastor of the old community was a leader of a homogenous flock; today he should be a man who can tie the loose ends of the community together."

Another speaker, Solomon Barkin, Research Director of the Textile Workers Union of America, pointed to the necessity of study and planning to meet the problems of economic decline and expansion. Such effort, he said, must be directed toward identifying and developing the real resources and possibilities of an area. Since many communities lack facilities for such investigations there is need for federal assistance, as proposed in the Area Redevelopment bills passed by the Congress but vetoed by President Eisenhower.

In a third address Professor Paul Ross Lynn, of Hartford Seminary, emphasized the responsibility of the church to be a bonding and renewing force within the community. Our living response to God, he stated, "requires service beyond our neat fellowships unto all who dwell in our parishes," for "our parish is the world." Dr. Alfred C. Bartholomew, Professor of Church and Community at Lancaster Theological Seminary, and the Reverend Shirley E. Green, Secretary for Town and Country Church, also discussed ways in which the church should discharge its community task.

The February, 1961 issue of SOCIAL ACTION will feature reprints of the addresses by Drs. Zimmerman, Barkin, and Lynn, with suggestions for action by Dr. Bartholomew.

1960 CCSA Mexican Study Tour members with friends attend Buen Pastor Congregational Church in Guadalajara.

NEWS FROM THE FIELD

First Congregational Church of Oak Park, Illinois, which has had a distinguished pulpit ministry, has launched a program of Self Study, called "Operation Perspective," which bids to establish its reputation as also a church distinguished for its lay leadership in the community.

Following the general survey of the church's history, resources, program, and trends, the social action committee has proposed an extension of that study into the attitudes and opinions of the members in the areas of Christian social action.

The first stage of the study will seek to define the areas of concern and explore the biblical and theological bases for Christian social action. This will be prepared by a committee of laymen and will include references and bibliography.

The second part of the study includes a survey of the attitudes of the congregation by means of questionnaires, interviews, and volunteered statements. Efforts are being made to secure trained outside interviewers so as to keep the record of interviews objective and strictly confidential.

As a result of the above studies, together with independent analysis of action and similar studies taken by other churches, proposals and recommendations for the church and its members will be offered.

* * * *

The cabinet of the Manhattan Beach Community Church, Manhattan Beach, California last winter became deeply concerned with the problem of disarmament. While committed to this goal it recognized that its attainment would have its effect on the life and economy of the South Bay region where so much of the missile and aircraft industry is located.

The cabinet of the church, therefore, directed the social action committee to take the initiative in establishing a "Conversion-To-Peace" program in the area. As a result the committee, under the chairmanship of Robert L. Brigham, invited representatives of other churches to come together to launch a program of exploration and action. Its aims include planning with leaders of industry, labor and government for the changeover from defense to civilian production and securing new jobs for persons displaced by defense contract cancellation.

This approach strikes us as much better than either the cynicism which expects nothing to come out of our disarmament negotiations or, on the other hand, the indifference which leaves it to others to worry about cushioning the economic shock if these efforts should succeed.

* * * *

The Social Action Committee of First Congregational Church, Grand Junction, Colorado, some time ago became concerned about the existence of teenage drinking in the community. So they sat down, along with members of Presbyterian and Methodist churches, with a state liquor inspector, parole officer, juvenile probation officer, a county judge, police and welfare representatives. First they sought the facts, and learned that 100 cases involving alcohol and minors had been docketed in local courts during the preceding year, in addition to cases which did not reach the courts. The offenders came from all walks of life.

At a subsequent meeting representatives of the Mesa County Liquor Dealers Association were present to discuss the problem from their angle—the difficulty of knowing whether the purchaser was of age and of detecting false identification cards. They agreed that the teenage drinking problem needed study and expressed support of mandatory tamper-proof ID cards as well as prohibition of home delivery of package liquor and stiffer fines for adults selling or giving liquor to minors.

School authorities startled the committee with the information that a fine for teenage offenders helped to make the offender a "big shot" in the eyes of his friends and that only stiffer fines would be of deterrent value.

Lawyers pointed out legal aspects of the problem. The committee in placing its conclusions before the congregation recommended: (1) that all groups in the church arrange for a discussion of the problem; (2) that every family reexamine its own Christian standards and goals with a determination to stand for what it knows to be right; and (3) that all members of the church work in the community toward the elimination of the evil.

* * * *

The Reverend Lee Dymond, Pastor of the Freeburg (Pennsylvania) Charge was sufficiently impressed by the October issue of SOCIAL ACTION on "Private Wealth and Public Poverty," to offer the Editor his own opinion as to how America may "use her resources . . . toward making peace and plenty possible for all men around the world."

He suggests that youth be given opportunities for national service under the Department of the Interior or the Department of Agriculture in conservation and construction work. This would not only render a constructive service to the country but in a time of growing unemployment give youth an opportunity to earn money toward securing a higher education.

* * * *

A Church and Agriculture Institute was held in New Rockford, North Dakota. The subjects considered were: "Trends in Rural North Dakota," "How Churches and Church Leaders are Helping to Solve North Dakota Agriculture Problems," and "Where Do We Go From Here?" Those in attendance recommended local opportunities for community discussion on problems of agriculture, the use of the film, "Shadow on the Land" and the unification of yoked parishes into real church fellowship.

* * * *

The Reverend Vernon Stoop, Jr., of Bechtelsville, Pennsylvania, pastor of the Niantic-Sassamansville Charge, preached a series of sermons on national social problems during the summer months. Topics included "Do We Have a National Purpose?," "Who is My Neighbor?," "Freedom In a Divided World," "Can We Afford to be Sick?," "Should a Roman Catholic be President?", "The Crisis Facing American Labor," "The Earth is the Lord's," and "You Don't Have to Follow the Crowd."

"I found the preparation of this series of sermons most challenging and rewarding for me," reports Pastor Stoop. "SOCIAL ACTION magazine was especially helpful." The Pottstown *Mercury*, a daily newspaper with a circulation of 25,000 published the basic text of the sermons. While a few letters complained of "politics in the pulpit," most of the reactions were favorable.

SOCIAL ACTION CALENDAR

January 15-20, 1961—Church and Economic Life Week.

January 27-29—Council for Christian Social Action. The Inn, Buck Hill Falls, Pa.

January 31 - February 2—Seminar on the Christian Farmer and His Government. (Write to Rev. Serge F. Hummon, 19 S. LaSalle St., Chicago 3, Ill.

February—Month of Emphasis on Christian Social Action.

February 7 - 10—Churchmen's Washington Seminar, Washington, D. C. (Congregational Christians should write to Dr. Ray Gibbons, CCSA, 289 Park Ave., South, New York 10, N. Y., Evangelical and Reformed to Dr. Huber Klemme, 2969 W. 25th St., Cleveland 13, Ohio.)

February 12—Race Relations Sunday.

February 19-26—Brotherhood Week.

Study Tour Members

(Continued from Page 1, Col. 1)

uries. Now dedicated workers under arious government agencies are devoting nemselves to the task of uplift. At heran the seminar members saw the conomic and sanitary improvements carried out by the people themselves under ne encouragment of the Rural Cultural Mission.

In other areas they saw co-operation etween the Mexican government and United Nations agencies. At Celaya ney observed a demonstration health roject by UNICEF and the National Ministry of Health that was bringing etter living conditions to a rural area f four hundred small communities. At atzcuaro they were briefed at the REFAL (Regional Center for Fundaental Education in Latin America) eadquarters, sponsored by UNESCO, ne Organization of American States, nd the Mexican government, where lected students from all Latin America eceive training and use the nearby arascan Indian villages as a laboratory; nd they then visited villages and obrved the work that had been accomlished—chicken raising and home improvement at La Pacanda, crafts and coperative marketing at Tzintzuntzan.

They saw no "great leap forward" nposed by force from above, but a atient, slow development in which a eople down-trodden for centuries are roused to exert their own initiative and elf-help.

As the seminar progressed, repeated xperiences began to form a pattern of Mexican thought. There is an acceptance in spite of some lingering race prejuice) of the Indian past. Typical of this s the work of Rivera and Orozco and ther great muralists, the monument commemorating the founding of Mexico City by the Aztecs in 1325, and the preservation and exploration of archeological ites. There is pride in the revolutions—810, 1857, 1910—by which in spite of et-backs the oppressed masses found heir voices; and the national heroes honred by monuments and place names are lmost invariably those who served the people's cause. There is satisfaction in he hard-won deliverance from exploitaion by foreign capitalists, including those f the powerful northern neighbor. This s expressed graphically in the triumphant monument celebrating the expropriation f oil in 1938, and it permeates the whole economic policy. There is confidence in he stability of the government and a genral determination to continue in the way of reform. In spite of city and rural slums, areas of filth and poverty, a look at Mexico is an exercise in optimism.

In honesty it should be stated that in spite of all precautions most members of the seminar were incapacitated at one time or another by what the Mexicans delicately refer to as "tourist complaint." This is a calculated risk, but it is a small price to pay for a view beyond the old horizon.

* * * *

Dr. Angie Debo, of Marshall, Oklahoma, is professor emeritus at the University of Oklahoma and author of a number of books on the culture of the Indians of the Southwestern United States. She was a member of the CCSA Mexican Study Tour this past summer.

UNITED CHURCH AMONG TOP TEN

The United Church of Christ is tenth in the list of denominations having the highest number of conscientious objectors holding I-W classification under the Selective Service System since the present alternative service program was initiated in 1952.

According to a story in the *Reporter,* publication of the National Service Board for Religious Objectors, during the eight years over 10,000 conscientious objectors have been assigned to projects in mental hospitals, scientific experimental programs, and other forms of alternative service.

These figures do not include conscientious objectors who because of their eligibility for lower classifications or a lag in draft calls have not as yet been assigned.

Of 8,787 questionnaires returned by assignees, the Mennonites and the Brethren in Christ account for the largest number 6,155. The Church of the Brethren is next with 915, the Friends with 320, the Old German Baptist Brethren, 240, the Jehovah's Witnesses and the Church of Christ, coming next in order. The Methodists, Christadelphians, and Church of God follow with less than 100 assignees each. The United Church of Christ is in tenth position with 37 men placed as of April 1, 1960.

The Council for Christian Social Action, as the agency responsible for counselling conscientious objectors in the United Church of Christ, maintains a roster of such men belonging to churches of the denomination and cooperates closely with the National Service Board. The Associate Director, Dr. Huber F. Klemme, is a member of the Board of Directors.

Wide Discussion of Religious Issue

A number of individuals and groups in our fellowship have expressed themselves on the questions and principles arising around the 1960 Presidential Election.

Last spring statements were adopted by a number of synods and conference following the general position taken by the Council for Christian Social Action in its January statement on "Qualifications for the Office of President of the United States."

In addition, some of these bodies took further steps to bring the problem to the attention of the constituency. For example, Missouri Valley Synod's Committee on Christian Social Action sent out a two-page bulletin on "Guiding Principles on the Religious Issue in the 1960 Presidential Campaign." Besides citing *Information Service* of September 3 and Bishop Pike's *"A Roman Catholic in the White House,"* it raised a number of pointed questions to be asked "in order to avoid the pitfalls of naivete, maliciousness, complacency, or bigotry." Without supporting or opposing either candidate the letter insisted that "as responsible Christian citizens we need to be concerned about the right questions."

A number of individuals wrote commendatory letters, expressing appreciation for the Council's letter to ministers of our churches, which was also sent to the members of Congress and to the Presidential Candidates. One church asked for extra copies of the letter to circulate to its members.

Other responses were less favorable. A number took exception to CHRISTIAN COMMUNITY's implication that any Roman Catholic could declare the indendence of his own judgment in any political question on which "the hierarchy" chose to speak. Some considered the attempt to be fair to a Roman Catholic candidate an anti-Protestant act. A few misread the purpose of the article and regarded it as a pro-Kennedy campaign document. For the most part the arguments were expressed temperately, but one writer stated that she was now "through" with social action.

One thing is clear. There needs to be much more face to face dialogue between Protestants and Roman Catholics about basic issues, as advocated by Robert McAfee Brown and Gustave Weigle in *An American Dialogue.* And, as was suggested in one communication, *pro*testants need to learn what they are *for* as well as what they are *against.*

WOMEN AT WORK

Reports and statistics are not always the most exciting reading unless one has the imagination to see what lies behind them. We are indebted to Mrs. F. P. Brasseur, Recording Secretary of the Council for Christian Social Action who on December 3 leaves her position as Associate Executive Secretary of the Women's Guild to become Mrs. Theodore Dixon and mistress of the Congregational manse at Plainville, Connecticut, for the following information.

The reports of the synodical Christian social action chairmen of the Women's Guild reveal that several hundred women in Evangelical and Reformed churches have within the last year participated in various social action institutes or seminars. These include a workshop at Cedar Crest College, conferences at Hood College, United Council of Churches Institute on Mental Health, Schools of Human Relations, Christian Social Action Institutes, Churchmen's Seminars, Legislative Workshops, institutes on international relations, Washington Seminar, Latin American Seminars, a legislative tour to Springfield (Illinois), synodical social action workshop, Conference on World Affairs, Church and Race Institutes, and United Nations Seminar.

349 Women's Guild local Christian social action chairmen served on the social action committees of their congregations. 63 local Guilds used material on integrated housing. In addition the women contributed generously through the Thank Offering to the budget of the Council for Christian Social Action.

CHRISTIAN COMMUNTY
DECEMBER, 1960

News and Program Service of the Council for Christian Social Action of the United Church of Christ
Ray Gibbons, Director
Huber F. Klemme, Associate Director and Editor

Sent free to pastors and social action committee chairmen. Group subscriptions, 10 or more to one address, 50 cents each. Individual subscriptions, $2 per year with SOCIAL ACTION upon request.

General communications and orders from Evangelical and Reformed churches should be addressed to the Editor, Council for Christian Social Action, 2969 W. 25th St., Cleveland 13, Ohio.

Congregational Christians should order from Council for Christian Social Action, 289 Park Avenue South, New York 10, N. Y.

The Council for Christian Social Action unites the work of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church.

Fall Synods Stress Social Action

Three Eastern Synods of the Evangelical and Reformed Church established something of a precedent when in their fall meetings they gave more attention than usual to the concerns of Christian social action.

Philadelphia Synod, which had "warmed up" the week before with a series of one-night conferences of local church social action committees on "Christian Responsibility for Freedom," featured a dialogue on "Religion and American Politics." Participating were Dr. Thomas J. O'Toole, Assistant Dean and Director of the Institute of Church and State at Villanova Law School; The Reverend Ray L. Harwick, Pastor of the Church of the Reformation, Fairless Hills, Pennsylvania; with Dr. Huber F. Klemme, of the Council for Christian Social Action staff as Moderator. Dr. O'Toole, one of the 165 Roman Catholic laymen who recently issued a statement on the relation between religious conscience and public policy decisions, responded to Mr. Harwick's statement of the questions which trouble many Protestants concerning the ways in which their religious convictions influence Roman Catholics in public office, and also answered questions from the floor. The general concerns of Christian social action had been discussed by Dr. Klemme during the afternoon session.

Both Reading Synod and East Pennsylvania Synod brought in, in addition to the representatives of the other agencies zoned to these Synods, two staff representatives of the Council for Christian Social Action—the Reverend Herman F. Reissig, International Relations Secretary, and Dr. Huber F. Klemme, Associate Director. Major attention was given in both of these Synods to the national and international issues confronting the nation, in which Christians have a major concern. These interests as well as the coming interdenominational coordinated emphasis on Christian Responsibility for Freedom were presented by the Reverend F. Nelsen Schlegel and the Reverend Rudolph W. Raber at the other Synods to which Christian social action is zoned — Susquehanna, Central Pennsylvania, Dakota, Northern, North Wisconsin and South Wisconsin. The last four Synods mentioned are teaming up with the corresponding Congregation Christian Conferences in North and South Dakota, Minnesota, and Wisconsin, for an extended program of local and regional workshops on problems of local and national concern.

PLAN STUDY TOUR TO CARIBBEAN

A Caribbean Study Tour, sponsored by the Council for Christian Social Action, is scheduled to start from New York on July 24, 1961 and to return from Havana on August 13. Present plans are to visit Puerto Rico, the Dominican Republic, Haiti, Jamaica and Cuba, in the order listed. Because of strained diplomatic relations between the United States and Cuba some modification may need to be made in the last part of the program.

A distinguished expert on Latin America has been invited to accompany the Study Tour. It is our purpose to make contacts in the five lands visited with leaders in government, business, education, religion and social welfare, and to observe closely something of the cultural life of our Caribbean neighbors.

This Seminar should be especially interesting to students of government, since we shall be visiting lands with widely differing programs. In the last decade the Commonwealth of Puerto Rico has made such great progress under "Operation Bootstrap" that it has been observed annually by thousands of visitors from underdeveloped countries. Jamaica is one of Great Britain's colonies; the Dominican Republic and Cuba have been much in the news in recent months as their programs have been shaped by Trujillo and Castro.

Send inquiries about the Caribbean Study Tour to the Reverend F. Nelsen Schlegel, 2969 West 25th Street, Cleveland 13, Ohio.

Announce Yale School

Yale University has announced the 19th annual session of its Summer School of Alcohol Studies, to be conducted June 25 to July 20, 1961.

As in former years, specialists in the social sciences, medicine and psychiatry, religion, education and public health will be lecturing. There will be a workshop for clergymen as well as for members of other professions interested in the problems of alcohol and alcoholism.

Evangelical and Reformed clergymen desiring information or denominational endorsement should communicate with Dr. Huber F. Klemme, Council for Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio. Congregational Christians should contact Dr. Nathanael M. Guptill, Director of the Department of the Ministry, 287 Park Avenue South, New York 10, New York.